A Rational Method OF Daily RELIGION:

Consisting of

Four New Offices of Ordinary Devotion:

AND

A Practical Directory

Concerning the *Reasonableness* and *Use* of them.

By a Divine of the Church of England.

LONDON:

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TO THE READER.

CHRISTIAN READER,

THE DIRECTORY *discharging the part both of* Preface *and* Commentary; *the only favour I have now to desire of thee is to peruse the whole, or none at all; since both parts of the Book have a* necessary dependance *one upon the other.*

I have ventured to publish this small *part of the whole Work*

(*if I do not flatter my self*) fo
swaying *Reasons*; *by it self, fo*
a Trial of the World's receptio
of the Design; *and sooner than*
once intended, in obedience to
particular *Motion of* Divine Pro
vidence.

Whilst I was composing it m
great Master's Honour was al
along in my Eye, and it has been
and still is my own earnest Re-
quest to God, that his Spiri
might breath kindly on my At-
tempt; and I hope too it ha
been the Request of many others,
who if their visible *Demeanour*
be the Transcript of their
Hearts, *can't but reasonably be*
supposed to have Interest at the
Court of Heaven.

Ne

Nevertheleſs I am no ſtranger to the Byaſs *of the Age, or the Magick of old* plauſible popular Titles, *and* admired Names, *or the* Moral *Neceſſity of the* co-operation *of* free Agents, *with even the* immediate *good Motions of God's Spirit, before they can attain their* End; *much more, with external ſuccours that are tendred by ſinful Creatures, in order to make God's Bleſſing on a work of* this *Nature truly compleat, by its proving thoroughly effectual with thoſe who uſe it. And therefore, though the honeſt meaſures I have taken in this Undertaking encourages me to hope for ſucceſs, with Souls; yet, at the ſame time I have took care to be prepared aforehand for a defeat. My beſt*

(though weak) endeavour is my part; Succeſs and Diſappointment, Honour and Diſhonour are of God's diſpoſal, and either of them in this World, ſhould be chearfully ſubmitted to by a Chriſtian.

The truth of it is, ſome Aſſaults *muſt be expected from the* Grand Adverſary *of Mankind, whatever be the* Event *of this* Aſſay. *But that God, whom I ſerve and truſt in, is both mighty and good, and will not ſuffer a poor Chriſtian that flies to him for Succour to be the Caitiff, either of* Vanity, *or* Deſpondence; *or his good intention to miſs of its Aim, with reſpect to himſelf, if he does not neglect other Branches of Duty, and Perſeveres*

veres in a Courſe of entire Fidelity to Chriſt unto the End, remembring that the proper Rewards of a Chriſtian are not thoſe of this State, but ſuch as will abundantly recompence the chearfull patience of a ſhort Life.

If in ſome places the ſtubbornneſs of the Subject, or haſte in the Compoſure of the expreſſive parts of the Directory (for to deal juſtly by the matter; that *has been well ſtudied) has occaſioned me to be tedious, and rough in my Sentences: I now deſire thee to take firſt a rough View of the whole Chapter you are reading, and always not to read the Parentheſes, if they be ſo noted by theſe Marks ( ) till you have read to a full Period.*

By this means upon a ſecond reading over the Chapter, the moſt illiterate Reader may underſtand it, and ſo digeſt it the better: ſo alſo if a hard word occur, that's taken out of another Language, becauſe more expreſſive than any in ours; the Connection, if a Man be attent will explain it.

The parts unfiniſhed are,

I. *Large penitential Offices of ſolemn Repentance framed according to St.* Paul's *Apoſtolical Model of the ſeveral Gradations of Repentance.*

II. *Large Proſe, Euchariſtical Offices in Honour to the ſeveral Attributes of God, and for the moſt ſignal Works and Providences*

videnses of God with others ſuited to the moſt remarkable Feaſts of the Church.

III. *Variety of occaſional Offices for Sabbaths, New-Years-Birth-Baptiſm-Ordination-Wedding, & Anniverſary Faſt-Days, and Days of Mourning for the Dead, with Prayers proper to be uſed at Viſitations of the Sick, and the like, with an ejaculatory Office.*

IV. *A large gratulatory Office with Triumphs of Faith, Hope and Charity by way of Anticipation of the Beatifick Viſion, and Everlaſting Jubilee, as alſo large interceſſive Offices adapted to moſt poſſible Relations and Stations of a Chriſtian in this Life.*

V. *A large Deetical Office of Vigilance, Deprecations and Petitions for Graces.*

VI. *A*

VI. *A large Office of Abstraction adapted to the different and inmost Self-Consciousnesses of Men in this State with Glances on Death, the separate State, the future Judgment, and the two Eternal States.*

VII. *An Office of Sacramental Devotions, of which there has been great Numbers, and such as under the Titles of Weekly and Monthly, and such like stinted formal Preparations have betrayed many to a profanation of it, and filled the Age with unworthy confused Notions of the Sacrament of the Lord's Supper.*

VIII. *Large Offices of Social Devotion fitted for occasion of two or more Persons conjoyn'd Exercise of Social Repentance for*

ſins committed together, as alſo for the Exerciſe of ſocial Gratitude for the ſame Mercy, as alſo for Families, Religious Societies, or Fraternities, and the like.

To each of which are to be added ſuitable Directories by way of Appendix, with ſuitable Diſcourſes as ſhall be found moſt proper, prefixed before each, concerning ſolemn Repentance, [ſolitary or ſocial] Birth, Regeneration, Solitude, Divine Gratitude, Gratulation, Fraternal Confeſſion, Heaven, the ſeparate State, Vows, Scope, Contingencies, God, Angels, Heaven, Devils, Eternity, Hell, Self-Penetration, Charity, Poverty of Spirit, Family-Religion, Hope, Religious Societies, Hea-

Heavenly Aſpiration, and the like.

Which will be done if God permit; the furtherance of thy Prayers is humbly deſired.

Reader, Farewel.

THE

THE Morning Office OF GRATITUDE.

CLASS. I.

Expreſſions of Holy Dread and Filial Confidence, intermix'd.

GReat and Glorious *Sovereign* of *Heaven* and *Earth*, with the *Gratitude* of a *Creature*, and the *Shame* of a *Sinner*, I own thy Works to be full of *Wonder* and

Love, tho' my ways have been ful
of *Vanity* and *Perverſneſs*.

2.

But tho' I cannot offer the *Tri-
bute* of a *Cherub*, nor pay the *Grati-
tude* of *Paradiſe* to my great *Crea-
tor*; yet ſince ſo *vaſt* is thy *Mercy*,
that thou *ſenteſt thy Son to take hold
of fall'n Man*; and in his Name
Creatures *uncreatur'd by Apoſtacy*,
may find *acceſs* to the *Throne* of
Grace and tremendous *Brightneſs*;
and for *ſeeking* be *recreatur'd* by his
Grace and *Spirit*. Be not, O Lord,
I beſeech thee incens'd, if ſinful
Duſt and Aſhes dare in the Name
of the *Mighty Jeſus* to bow before
the moſt High God.

3.

Maker and *Judge* of *An-
mind*, I bluſh to pre-
ſent

ſent the *Homage* of a *Worm*; much more the *Praiſe* of a *Rebel*: But tho' I *bluſh* to *preſent* it, yet I *dare* not *withhold* it: I am drawn to thee by the *irreſiſtible* violence of that *Love* and that *Blood* which has pav'd a *new and living way to God* for all who withſtand not thy tender of *that* Peace which is a Pearl of ſuch great Price. Verily, Verily, my Lord and my God, now I *may*, and *ought*, and *will* laud and addreſs thee, tho' it be with Trembling and Confuſion: For as *Dread* belongs unto *Creatures* and *Sinners*; ſo doth *Confidence* belong unto the *Immaculate*, the *Eternal*, and *only Begotten* Son of God.

CLASS II.

Expreſſions of Praiſe both by way of Recital *and* Addreſs.

1.

Glory therefore be to *God*, *Condeſcenſion* to his *Creatures*, *Grace* and *Mercy*, *Peace* and *Purgation*, *Redemption* and *Forgiveneſs* to *me* a *Sinner*: May the Good God, *who pardoneth Iniquity*, *Tranſgreſſion*, *and Sin*, accept the *Incenſe* of a *lowly* Heart.

2.

Great is the Lord and marvellous, worthy to be prais'd; there there are no bounds of his Greatneſs.

3.

He is *Wonderful* in *Counſel*, *Mighty* in *Working*, *Glorious* in *Holineſs*, *Fearful* in *Praiſes*: He dwells in *inacceſſible* Light: The Heaven of Heavens cannot contain him: His Kingdom is an *Everlaſting* Kingdom: His *Dominion* laſteth longer than Ages: Ten thouſand times ten thouſand, and Thouſands of thouſands of *Glorious Spirits* are the awful Retinue of the Lord God.

4.

The *Heavens* declare the *Glory* of God; the *Firmament* ſhews his *Handy-work*: One *Day* tells another, and one *Night* certifies another.

5.

Thou, Lord, in the beginning didſt lay the Corner-ſtone of the Earth, when the *Morning-Stars* ſang together, and all the *Sons of God* ſhouted for Joy: All the Beaſts of the Foreſt are thine, and ſo are the Cattel on a thouſand Hills.

6.

Fearfully and *Wonderfully* haſt thou made *Man*; and O that my Soul did ponder it well! Thine Eyes did ſee my Subſtance when I was yet imperfect; and in thy Everlaſting Book were all my Members written; Day after Day *were* they *a-faſhioning*: To this Day are they *preſerv'd* by thy hand.

7.

7.

Every Morning thy Loving Kindneſs is renew'd: I laid me down and ſlept, and roſe again, for the Lord *ſuſtain'd* me: O how *dear* are thy *Counſels* unto me, O God, O how *great* is *the ſumm* of them? *

* *Here particular Mercies may be inſerted.*

8.

How ſhould I count them? They are more in number than I can *conceive*: Whenever I awake they are *preſent* with me. Have I not for this reaſon remembred thee on my *Bed*, and thought upon thee when I was waking? Now *do* I ſing and always *will* ſing of thy Mercies betimes in the *Morning*, even unto thee, O my ſtrength; for thou art

my Refuge, and my merciful God.

CLASS IV.

The Dedicatory.

THIS Day I dedicate my self, *Spirit*, *Soul* and *Body* to thy *Spirit*, *Honour* and *Service*; and do resign all my *Care* and *Concerns* to the *Direction* and *Influence* of thy *Providence*; and am *dispos'd* chearfully to embrace all the *Dispensations* of thy *Fatherly* Goodness. Thus will I by thy Grace and Assistance, throughout my whole Life, wait upon thee in *Holiness*, that I may at last behold thy Power and Glory *everlasting*.

2.

I hate and *abhor* all my *paſt evil* ways, and from the *depth* of my Soul I do renounce *mine own* Wickedneſs.*

* *Here you may confeſs your Conſtitution Sin, or other Sins.*

O that I may obtain Victory over my *whole Body of Sin*, and *live*! Then ſhall Jeſus be my *Jeſus* indeed, and ſay, *Soul, Be of good cheer, thy ſins are forgiven thee*; and, at the *Great Day*, declare before *Angels* and *Saints*, and *Devils*, and the *Deſperate*, *Thy monſtrous iniquities are blotted out*; *They ſhall not be thy ruine. Thou ſhalt live*; *for I dy'd for the penitent.*

3.

Hence 'tis, O Lord, that my Soul *hangs* upon thee: To this purpoſe with *extreme Thirſt* of Soul I

ſeek *thy Strength*, and *thy Face*: O therefore do thou, who delight'ſt not in the *Deſolation*, but *divine Reſurrection* of *Humane Spirits*, chear and repleniſh me with the *Light of thy Countenance*; for without thee we muſt needs be *deſolate*.

CLASS. V.

Acts of Daily Petition for God's Protection and Bleſſing.

LORD, I have dedicated my *Judgment* to thee, O *ſhew* me the *way* that I ſhould walk in. I lift up my *Soul* unto thee, Lord, *ſanctifie* it; I have *devoted* my *Spirit*, Lord *ſeparate* the *Light* from the *Darkneſs* thereof, and *refine* it with the *fiery Baptiſm* of the *Holy Ghoſt*, that *thy* Will may be the *Magnet* of *mine*. Lord, I beſeech thee

thee, *ſet a Watch* over my *Heart* and *Lips*, that my *Words* and *Meditations* may pleaſe thee.

2.

O that all my *Actions*, and *Intentions*, and *Diſcourſes*, may be *begun*, and *govern'd*, and *ended* in thy *Fear!* ſo ſhall the Lord proſper my Handy-work; ſo ſhall my *Studies* thrive under his *Bleſſing*, and all my *Reſolutions* be *eſtabliſh'd*: O that the *Diſpoſals* of my *Heavenly Father* (be they grateful or ungrateful to Fleſh and Blood) may find their Ends anſwer'd by my Demeanor *under* and uſe *of* them!

3.

Arm me, I beſeech thee, with the *Armour of God*, that no preſumptuous Sin may ever again get the Dominion over me; *Array* my

Soul

Soul with a *competent Conformity* of Mind to the *Image* of *thy Son*, that I may *grow in Grace* and *heavenly Experience*; that *ſo this*, and *every* remaining Day of my *ſhort* ſtay *here*, may be reflected on with *leſs Sorrow*, and *more ſpiritual* Joy in the Lord, than the foregoing. O may thy *Loving Spirit* lead me in the ways of *Evangelical Righteouſneſs!* ſo ſhall the Land of Righteouſneſs be mine Inheritance; and the God of Righteouſneſs my Portion for ever.

CLASS VI.

A Catholick Concluſion.

LOrd, I beſeech thee, of thine *infinite* Compaſſion, *over-look* my numerous *Infirmities*, accept of this *imperfect Sacrifice*, and of the

fol-

following Expreſſion of my *Delight* in the *Joys* of the *Church Triumphant*, and of my *Commiſeration* of all the *Perils*, *Straits*, and *Neceſſities* of thy *Iſrael Militant* here on Earth, in the *powerful Name* and *Words* of thine *only Son*, and *Man's only Saviour* JESUS CHRIST:

Our Father, &c.

Noon-

Noon-Office OF VIGILANCE AND CHARITY.

CLASS I.

Vigilance excited, by Expreſſions of a ſenſe of Man's and the World's Vanity.

1.

Vanity of Vanities, all is Vanity and Vexation of Spirit.

2. God

2.

God made Man *upright*; *little* lower than the *Angels*, and plac'd all *ſublunary* Things under him: But Man hath ſought out many *fooliſh Inventions*, and lets ſome *Creature* or other lord it over his Heart, tho' they were all put *under his feet.*

3.

For the Lord look'd down from Heaven on the Children of Men, to ſee if there were any ſeeking after God: But oh, how are they gone out of the way! *Deſtruction* and *Unhappineſs* is in *their* ways: The way to *Reconciliation* and *Glory* they neither *ſee*, nor *ſeek.*

4 Nay,

4.

Nay, the *humble* Soul and his Care for *Eternity* is had in derision by them; *numerous* are those *Wretches* which combine with the disorderly *Tendencies* of *Birth*, and the *Princes* of *Darkness* to pluck him from *his* God.

CLASS II.

Expressions of Trust in God and Holy Resolution.

1.

BUt *my* Soul shall not run any more after *Idols*, neither shall *their* Scoffs make me *draw back*; for I will seek the *Kingdom of God*, and Christ, and *the* Righteousness thereof.

2. Seek

2.

Seek, *ſeek*, I ſay, O my Soul, the Lord and *his* Strength; ſeek his *Face* evermore: All other things *when weigh'd* in the Balance, are found wanting: God alone can be the Marrow and *real Plenitude* of a Spirit; whoſe are *infinite* Worlds, and all the *Fulneſſes* of the ſame; He, and *He alone*, can be an Enjoyment *adequate* to *a Will*.

3.

O therefore Love the Lord, who is the Heaven of Angels: He is my ſtony Rock, and my Defence, my Saviour, my God, and my Might, in whom I will truſt; my Buckler, the Horn alſo of my Salvation: I will call upon the Lord, who is worthy to be praiſed; ſo wall I be ſafe from mine Enemies:

For

For whoſo dwelleth under *his* Defence, doth abide under the Shadow of *the Almighty*.

CLASS III.

An Addreſs to God for Spiritual Strength, and Chriſtian Violence in general.

GReat *Creator* of the *Univerſe*, *Benefactor* of *Angels*, *Humbler of Devils*, and *Reſtorer* of *Man*: Marvellous for *Strength*, marvellous for *Wiſdom*, and marvellous for *Goodneſs*: Thou haſt promis'd to hear them that call upon thee faithfully in time of Trouble; O do thou now ſay unto my Soul, in this ſtate of Difficulty, *I am thy Salvation*. Pity, O Lord, my *darkned* Mind; *cleanſe* a Heart ſtain'd with *Sin*. Terrible *Hoſts* thou

ſeeſt,

ſeeſt, O Lord, do encompaſs my poor Soul; Thouſands fall *beſide* me, and thouſands *behind* me, and ten thouſands round *about* me: *Thrones* and *Principalities* plot againſt us, and thoſe whom we are too apt *(becauſe of Senſe)* to reckon our Beſt Friends, do *enſnare* and *betray* us. But alas! tho' we are *beleper'd* with *Guilt*, tho' we are near the *Portals* of Death, and the *Talons* of *Hell*, how apt are we to put *the evil Day* far from us? Wherefore, I beſeech thee, do thou, by a Divine Power, make me conſtantly *ſenſible* of *Death* and *Judgment*, and the *Tortures* of the *Damn'd*; inveſt my Soul with *that Noble Violence* wherewith the *Kingdom of Heaven* muſt be taken. O my God, I know *thy Grace*, and *that* only is ſufficient for me; work in me therefore, I beſeech thee, effectually in the *inner* Man by thy Spirit, that I may *habitually* will

and

and do according to thy good Pleaſure; ſo ſhall I be *ſtrong* indeed, even *in the Lord*, *and the Power of his Might*, and be *more than Conqueror* thro' Chriſt, and hold out to the end; ſo ſhall I not be diſmay'd for any *Terror by Night*, nor for the *Peſtilence* that inviſibly wounds at *Noon*; ſo ſhall I triumph the Triumphs of the Saints, and trample upon *Dangers*, *Death*, and *Devils*, and keep a perpetual Jubilee with my God and his Chriſt.

CLASS

CLASS IV.

Prayers for particular Graces, collected out of our Bleſſed Lord's Sermon on the Mount, and St. Paul.

AND to the end, O Lord, I may be found in the Bleſſed Number of thoſe who are Chriſt's Diſciples *indeed*, make me, I beſeech thee, *poor in Spirit*, a *godly* Mourner, *meek*, *hungry*, and *thirſty* after *Righteouſneſs*, *merciful*, *pure in Heart*, diſpos'd to promote *Peace* and *Unity*, ready to be perſecuted *for Righteouſneſs ſake*, and to rejoice when I am revil'd, inſtead of reviling again. O ſuffer no *worldly* Emulation to ſway in my Heart, and to taint my Faſtings and Prayers. Give me a *Heavenly Prudence*, that my Light may

may *ſhine* before Men, and I may nevertheleſs do many Good Works *ſecretly*, looking for my *Praiſe* and *Reward* from *thee*: Give me Courage to pluck out my *ſcandalous Eye*, and to cut off the *ſcandalous Hand* of my corrupt Nature, and all Superfluity of *Tongue* and *Thought* for the mean Concerns of this Life. O may *thy* Name never be utter'd without *Reverence* by me. Suffer me not *ſo* to be *angry* with my Brother, *as* to ſin, or to be a *Judge*, but rather a *Doer* of thy *Law*. Make me ſo mindful of my own *Ingratitude*, and of that great Goodneſs which has *nevertheleſs* been continu'd by thee to me, that in imitation of *this* thy great *Perfection*, I may *forgive*, *bleſs*, and *pray for* mine *Enemies*. Drive *earthly* Solicitude out of my Mind, that (my *Diſtributions* to the Neceſſities of the *Saints* laying up for me a Treaſure in Heaven) my

Heart

Heart may be there *alſo*. O *illuminate* my Mind, that *that* Faculty which thou haſt planted in me to be *my Light*, may not by being dark it ſelf, overwhelm me all over with horrible Darkneſs. I *earneſtly* entreat thee to lay *a deep Foundation of Faith within me*, that like a wiſe Builder I may build upon *the Rock*, and be proof againſt *Storms*, and *Waves*, and *Tempeſts*; always *ſtriving more* and *more earneſtly* to *enter in* at the *ſtrait* Gate, that I may bring forth the excellent Fruits of a Mind *thoroughly chang'd*, and with *diligence* and *trembling* do thoſe things which my Lord commands: O that when my Lord comes, when Death ſeizes me, I may be found ſo doing! O *ſubject* my *Body* to my *Soul*, and my *Soul* entirely unto *thee*, and *erect* and *enlarge* the *Kingdom of God in it*, that it may be fill'd with an *equitable Diſpoſition* of behaving it

ſelf

ſelf ſo towards *God* and *God Man*, *Angels* and *Devils*, its *Fellow Creatures* and the whole *ſubordinate Creation*, as becomes a Chriſtian and ſo be fill'd with *Peace* and *Joy in the Holy Ghoſt*. Finally, O Lord, ſince thou haſt promis'd it to thoſe who ask it of thee with *Faith* and *Purity*, *Importunateneſs* and *Humility*; give me, I beſeech thee, all *Celeſtial* Favours, and truly valuable Bounties in that ineſtimable *Gift of Gifts*, *thy Holy Spirit*. Lord, how ſhall our Souls be nurs'd for Heaven, without the ſupport of *this* Manna of the Seraphim? Give me therefore thy Spirit, I do again and again beſeech thee, elſe I periſh to all *Eternity*: Lord, I *truſt* in thee, O let me not be confounded.

2. O

2.

O my God, thy Mercies towards me are ineffable; wherefore I *preſent* my Body (which is daily fed and preſerv'd by thy Bounty) before thee: O do thou ſo renew my Mind, that it may be transform'd from the World to thy Likeneſs, and make my Body and all my Actions in their Station (wherein I *am*, or *hereafter* may be plac'd by thy *Providence*) a *living Sacrifice, holy, acceptable unto thee*; and I may experimentally *prove what is that good and acceptable Will of God.*

3.

Awe me, I beſeech thee, with a ſenſe of thy Greatneſs and my own Meanneſs, that I may *not think of my ſelf more highly* than I ought to think; ſupply me with Grace *to*

have my Converſation in Heaven, and with all Men, in all godly ſimplicity; to love without diſſimulation, to abhor that which is evil, and *to ſtand faſt in the Lord; to prefer others in Honour* before my ſelf; *not to be ſlothful in Buſineſs; to be fervent in Spirit;* to *rejoice in* the *Hope; to be patient in Tribulation, and inſtant in Prayer; to rejoice with them that rejoice; to weep with them that weep;* in indifferent things, *to be of the ſame mind with others; not to mind high things, but to condeſcend; not to be wiſe in my own Conceit; not to be overcome of evil, but to overcome evil with good.*

For Chriſt his ſake, *O my Father and his Father,* grant *theſe* Petitions.

4. Give

4.

Give me Grace, *O Father of Lights*, to add to my *Faith*, *Fortitude*; and to *Fortitude*, *Temperance*; and to *Temperance*, *Piety*; and to *Piety*, *Lowlineſs*; and to *Lowlineſs*, *Charity*: *To be ſubject to the higher Powers*; *to render to all their Dues*; to *eſteem the Laborers in thy Vineyard for their Works ſake*; to live up to my Light, and *to walk honeſtly as in the day*; *to pleaſe my Neighbour to Edification*; *to bear the Infirmities of the Weak*, and the *Reproaches* of the *Wicked*; to *reſiſt the Devil*, *mortifie the Body*, and *be one Spirit with the Lord.*

This I beg for the ſake of *Chriſt* Jeſus; hear me therefore, O my God.

5.

Thou ſhalt love the Lord thy God with all thy Heart, and all thy Soul, and all thy Mind, and all thy Strength.

This is the Firſt and Great Commandment; and I cannot but own, my God, that it is moſt Holy, and Juſt, and Good.

Thou ſhalt love thy Neighbour as thy ſelf.

This is the next, and like unto it.

6.

But, Lord, who is ſufficient for *theſe* things? Where is the Man that liveth and tranſgreſſeth not theſe Laws? O therefore, Lord, enter not into Judgment with me; but for Chriſt's ſake pardon my manifold Violations of thy Laws; and

and for the future, I beſeech thee *fortifie* me with a plentiful Portion of thy Grace and Spirit: Henceforward I will not receive the *former* in vain, nor quench the *latter*; but will love my God with a *Supream* Love *entirely* and *conſtantly*, and my Neighbour as my ſelf, and my ſelf according as my Love of God ſhall recommend me. So help my God.

CLASS V.

Office of Charity,

PART I.

The Gratulatory of the Church Triumphant.

HAppy are those Spirits that wait on God's Throne, and do continually minister with Halelujahs to the Holy, Holy, Holy God, and the Lamb for ever and ever.

Happy and Blessed are those Saints, who live in the Regions of inaccessible Light, where neither *Moral* nor *Natural* Death hath any place.

Happy indeed are they that are made eternal Priests and Kings to God, and are above the need of Care and

and Watching; gratulated be their Joy May it be mine, and mine theirs, in the eternal Salvation of my Soul.

2.

A Heavenly Aſpiration.

My Soul is a thirſt for the Living God: This is the Communion which my Soul is inflam'd with Longings after: O that I had Wings like a Dove! then ſhould I flee away and be at reſt: When ſhall I gratulate, and be gratulated there! O that I may be united to my God! When ſhall my Exile be at an end! When ſhall I ſee and know him, as I am ſeen and known! O that I were certify'd that I am a true Son aud Servant of God, that I might long to be diſſolv'd, and ſay, How long, Lord, how long holy and true?

The Submiſſion.

But be this as the Lord will, whoſe it is to appoint the number of the Days of his Servant, if ſo be that while Days do not commence Eternity, I may number them and be wiſe, and fit my ſelf for my great Change.

This is my Deſire, Lord, regard it; this ſhall be my Endeavour, Lord, further it.

PART II.

Interceſſion for the Church Militant.

I.

MAy the Creator of all Univerſes, both *viſible* and *inviſible*, viſit the dark parts of the Earth

Earth with the glorious Beams of the Sun of Righteouſneſs, that the Knowledge of Chriſt crucify'd may fill the Earth, as the Waters cover the Sea: Let the People praiſe thee, O God, yea, let all Peoples, Nations and Languages praiſe thee.

2.

And oh that thoſe Countries which enjoy the Goſpel, may not ſlander it ſo ſhamefully by the black and blaſphemous Lives of its Profeſſors! Lord, grant that the Power of thy Goſpel may diſplay the Luſtre of its native *Brightneſs*, *Simplicity*, and *Purity*, in our Lives.

3.

Reſtore, I beſeech thee, *Beauty* and *Diſcipline*, *Soundneſs* of *Faith*, genuine Ordinances, and Decency and Perfection of Worſhip to all

Eccleſiaſtical Bodies profeſſing Chriſtianity: And to this end, give to them ſuch true Chriſtian Ingenuity, as that they may all *ſeverally* and *unanimouſly own*, *lament*, and *reform* their different *Exceſſes* and *Defects*, that as there is but one true Chriſt, and but one true *Chriſtianity*, which can ſecure a Soul of Happineſs; ſo we may all glorify thee the ſame *God* and *Father* of us all, with one *Mind*, and with one *Mouth*.

4.

Look down, O Lord, I beſeech thee, from the Habitation of thy Glory, with a *ſpecial* Eye of Favour on *this Church* and *Kingdom*, which thou haſt ſo long bleſs'd with many ſignal Mercies, and preſerv'd in ſuch amazing and endearing Methods of Providence: *Pardon* our great and crying *Abuſes* of the

the ſame; and wherein ſoever *all Orders* of Men amongſt us, in our *own* and the days of our *Forefathers*, have fallen ſhort of the Glory of God; let it not any longer, I pray thee, be laid to our charge: Put a ſtop to that *Latitude* of *Life* and *Opinion* which divides and corrupts us: O Lord, *reform* us if we are ſtill reformable, that we may not be deliver'd over into the Will of our Enemies, whoſe Mercies are cruel.

5.

Guard with the Guardianſhip of thy *Holy* Angels, the *Sacred* Perſon of *William our King*; grant that all his *Deſigns* and *Undertakings* may be ſo truly *Chriſtian* and *Honourable*, that they may prove in the end *ſucceſsful*: Let no Weapon form'd againſt him proſper; and whenſoever the number of his Days on Earth

Earth ſhall be fulfill'd, grant that he may be found ſuch a Conquerour of all his *ſpiritual* and *temporal* Enemies, as may make Death to him a kind *Tranſlation* of his Soul into a World of *glorious* Spirits: Bleſs him in his *Royal* Relatives, and eſpecially *Catherine the Queen-Dowager, her Royal Highneſs the Princeſs* Ann *of* Denmark: *Counſel*, O Lord, our *Counſellors*, and teach our *Senators true* Wiſdom. Plant a true Affection for the Welfare of true Piety and *theſe* Kingdoms in all the *Nobility*, *Judges*, and *Inferior Magiſtrates*, that *Righteouſneſs* may run down like a mighty Stream, and there may be no Complaints of Oppreſſion in our Streets.

6.

Showr down a very liberal Portion of thy Spirit on all that are ſeparated to wait at *thine* Altar; give

give them all a *commanding* Senſe of their *own* Inſufficiency of themſelves (and Sufficiency in and by Chriſt) to *turn* many to *Righteouſneſs*; of the great *Dignity* of their Office; of the infinite *Value* of *Souls*, and *that Blood* which was ſhed for them; and of the Greatneſs of their *Truſt*; and of *that Account* which at the laſt Day will be exacted from them. Enflame them with a *genuine* Zeal *from above* for thy Glory, that their Loins may be always girt for every good Enterprize which may promote the Plantation of New *Colonies* of Souls in Heaven. Adorn them with *Meekneſs* and *Prudence*, *Circumſpection* and *Humility*, that they may be burning and ſhining Lights in this perverſe Generation; that ſo they may recover the *drooping* Credit of their *Sacred Function*, and manifeſt it to be no leſs Honourable in the ſight of *God* and Angels, than 'tis ſlighted by Men

of

of *ſcornful* and *licentious Minds* and *Manners*. *Sublimate* their Minds with a noble Degree of *Sincerity*, that they may divide the Word without deceit, and without reſerve. Set their Faces like a Flint againſt the reigning Impudence of the Age, and againſt the unjuſt Reproaches of unreaſonable and diſorderly Men; and in what reſpect ſoever they may ſometimes happen to be partly too Juſt, may they thereby be provoked to an *Holy Jealouſie* over themſelves. O fortifie them with the Courage of a *Baptiſt*, that they may denounce the Terrors of the Lord againſt all Impiety, without partiality or reſpect of Perſons, rebuking Vice boldly, both in ſeaſon and out of ſeaſon, with that *ſpiritual* Majeſty and Authority, and that degree of *Faith* and *Faithfulneſs*, which becomes the Embaſſadors of Chriſt, and the Stewards of the Myſteries

of

of the *Goſpel.* O ſend skilful and laborious Husbandmen into thy Vineyard, in the midſt of our great diſtreſs. Furniſh all *Biſhops* with a wiſe and *diſcerning* Spirit, that they may lay hands ſuddenly on no Man; but ſtock the Church with ſuch *Holy* and *Judicious*, ſuch *Active* and *Orthodox* Prieſts, as may honourably and manfully employ the Power of *the Keys*; put to *ſhame* and *ſilene* all Gainſayers, and win many Strangers, nay, even profeſt Enemies, over to Chriſt, that ſo having cultivated the Seeds of Heaven in themſelves and others, they may ſtand with great Joy before Chriſt's Tribunal, and ſave both their own and the Souls of them who are committed to their Care. Lord, of thy abundant and unbounded Goodneſs, do thou haſten this Enlargement of thy true Inviſible Church: O how long, how long, O our God, ſhall it be before the great

great Affairs of Eternity prosper in their hands!

7.

Do thou so prosper the Education of our Youth in our Universities, and other Seminaries of Learning, that the *Publick Spiritedness*, *Profound Learning*, and *Generous Piety* of our Posterity, may shame the *Selfishness*, *conceited Ignorance*, and *Degeneracy* of *this* present Generation.

8.

Give to *Children*, *Servants*, and all *Inferiors*, *Docility* and *Submission*; and to all *Parents*, *Masters*, and *Benefactors*, the Gift of wise Inspection and Conduct, that their Management of those that are under them, may not fail of thy Blessing, and the making them prove Bles-

Bleſſings to themſelves and the whole Community in their ſeveral *Stations*, *Vocations*, and *Relations*.

9.

Reward all that have done me good, with the Rewards of the *better* ſort: *Pardon* and *pacifie* all that have *wrong'd* or *ſlander'd* me: Blaſt all *malicious* Intrigues, and breathe kindly on all laudable Endeavours.

10.

Sanctifie all Afflictions to all afflicted Perſons; and as ſoon as the ends of thy Fatherly Goodneſs have been anſwer'd, do thou ſpeedily deliver them.

11. Fi-

11.

Finally, I laud and magnifie thy Holy Name, in the behalf of my Country, for all thy Mercies conferr'd on me in my National Capacity.

12.

Lord, pardon my manifold Infirmities, and accept of this poor Tribute of Worſhip, in the Mighty Name of Chriſt, and concluded with that compleat Form of Prayer which he himſelf hath taught us:

Our Father, &c.

Evening Offices
OF
Daily Repentance.

CLASS I.

A PRAYER,

Proper to be us'd before the Evening Office of Self-Reflection.

I.

INcomprehenſible *Soveraign* of the *World*, thou art *encircled* with *Light*; with thee there can be no Dark-

Darkneſs; for the *Darkneſs* and *Light* to thee are both alike: The higheſt *Heights* and the deepeſt *Depths*; even *Angels* and *Devils*, *Heaven* and *Hell* are *naked* before thee; How much more then the *Hearts* of the Children of *Men*?

2.

The *Great* and *Good* God print a *firm* and *lively* Senſe of this *All-ſearchingneſs* of his Nature on my Mind, that by being always mindful of the piercing *Conſciouſneſs* of him *with whom I have to do*, I may always *act* and *ſpeak*, and *intend*, as in the *Preſence* of the *Higheſt*, and by a profound Reverence of thy unſpotted *Purity* and unlimitted *Preſence*, I may be excited to make it the great Buſineſs of my Life, to *cleanſe* my ſelf daily more and more from all *Filthineſs of Fleſh and Spirit*.

3. Par-

3.

Particularly I intreat God at this time to *enlarge* my Conſcience with the Preſence of *that* Spirit which *ſearcheth* the very *Depths of God*, that I may dexterouſly apply the *Maxims* of my *Bleſſed Lord* to the ſtate of my Soul, and paſs an *impartial* Sentence upon my Behaviour *this* day: O place me in a *clear* Light to my ſelf; O enable me to re-call to my Memory all the *Actions*, Words, and Thoughts, that not the *leaſt* Rebellion may be *over-look'd*: I know, O Lord, to what a gracious and wonderful Being I offer this Requeſt; all Natures lie diſſected in thy *infinite* Mind; how therefore ſhould any Creviſe of my Soul be hid from thee? *Univerſal* Knowledge is the *Lord*'s, and to Him alone it does belong: *Such* Knowledge is too wonderful for Man;

Man; What Creature is there that can attain unto it? The Knowledge of *my self*, Lord, is the ſubject of my Petition; a Knowledge which is moſt *neceſſary* for, and which (with thy Bleſſing) is *attainable* by me: O Witneſs of all my Ways, thy *Wiſdom* can impart to me this Gift; thy *Goodneſs* will not ſuffer thee to let ſuch an uſeful Purſuit go without a Bleſſing: O therefore, I beſeech thee, make the Method of my Purſuit acceptable in thy ſight, and ſo proſper it; whatever things thou think'ſt fit to keep ſecret, ſuffer not any wilful ſin to lie hidden from me; and if my preſent Recollection diſcovers any wilful Sin, or Sins, that has been hitherto undiſcern'd by me; do thou direct and enable me ſo to bewail and lament it (*or them*) and whatſoever new Guilt of this Day may be charg'd upon me by my Conſcience, as never to ſink under the ever-

laſting

lasting *Terrour* of the *Flame*, or the *Horrour* of the *Dark*, where there is endless Weeping and gnashing of Teeth: O bow down thine Ear to this humble Desire, even for *Jesus Christ* his sake; to whom with thee, Father, and the Holy Ghost, all *Honour*, *Praise*, and *Glory*, as by *Mights* and *Thrones*, *Principalities* and *Dominions*, *Angels* and *Archangels*, and all the *Triumphant* Host above; so by *me* be ascrib'd for ever and ever. *Amen*.

CLASS

CLASS II.

After the careful Application of that daily Method of Self-Examination, *prescrib'd in the Directory; if your Conscience accuses you of any wilful Sin, or Sins committed the Day past; or brings to memory any Sin, or Sins, of a longer Date, which you never solemnly unsinn'd by Repentance, use this following Form.*

THE

THE First Evening Office OF *Daily Repentance for Deliberate Sin.*

1.

GReat and Terrible God! the Scepter of thy Kingdom is a Scepter of Equity; for thou art of purer Eyes than to behold Iniquity with delight: Thy Wrath is *insupportable*, and tames the moſt Haughty of Apoſtate Spirits. Who can withſtand the Judgment, who can grapple with the extream Juſtice of the Moſt High?

2.

And yet, ſottiſh and ungrateful Wretch that I am! I have departed from my God, and liv'd as tho' I could eſcape his eyes; In ſpight of the Supream *Mercy* of the Supream *Majeſty*, manifeſted in the *Death* and *Reſurrection* of his Son, I have deliberately in many Inſtances committed *Impiety* againſt my *God* and *Saviour*; [*Iniquity* againſt his *Creation*, and *Impurity* againſt my own Soul and Body]*: Yea, this very day have I provok'd the Lord to *Jealouſy* by the addition of new Sin (*or Sins*) to my former crying Offences; ſo like a *Brute*, ſo like a *Devil*; nay, worſe than either Brute or Devil have I been before thee: For no

* *Here you may confeſs particular Sins; as, I have at ſuch a time, and under ſuch and ſuch circumſtances.*

Brute ever *ſpurn'd* at *Conſcience*, nor did ever any *Devil trample* upon *Redemption: Sinful Man* alone is that Monſter of *Ingratitude*, that fights both againſt *Light* and a *Jeſus* at once.

3.

Wrath and *Vengeance*, *Shame* and *Confuſion*; ineffable *Anguiſh* and *Bitterneſs* of Soul; *Blackneſs* and *Darkneſs* for ever; *Communion* with *Devils* and all the *Damn'd*; unquenchable *Flames* and diſregarded *Cries*; even the *ever-gnawing* and *never-conſuming Envy* of a *Judas* and *laps'd Angels*, is, O Lord, I muſt acknowledge the true Portion of my *corrupted Nature*, and the juſt Reward of this (*or theſe*) and all my other *ſinful Deeds*: All this I muſt own, O Lord, and all the known and unknown terrible Ingredients of *Hell* belongs to all

who have forgot God, and Crucify'd the Son of God afresh; and therefore also unto *me*, O God, who have thus *again* sinn'd with so high a hand against thee; and after all thy *long-suffering* and *condescension*, have still presum'd, by new Sins, to make my self a *Derision* to *Devils*, a *Burden* to *my self*, a *Traitor* to *Christ*, and a noisom *Spectacle* to *God* and *Holy Angels*; nay, for ought that I know, the *Dregs* of thy Fury ought to be drunk by so *vile* and *villainous* a Soul, if thou wert extream to mark what has been done amiss.

4.

But tho' to me belongeth *Damnation*; yet, to the Lord belongs Compassion; for the Lord is *God*, and not *Man*; and as is his *Majesty*, such is his *Mercy*: For doubtless were thy Ways as our Ways, or thy

thy Thoughts like our Thoughts; doubtleſs, were not the Bowels of God larger in extent than the *wide* and *deep* Sea; doubtleſs, were it it impoſſible for *fallen* Man to find a *favourable* acceſs to the Throne of Grace, and to be *reconcil'd* to his offended Maker, thou wou'dſt never have ſent thy eternal Begotten Son into this diſorderly Portion of thy World: For, wherefore, O Lord, did he ſhed his infinitely precious Blood, if *Blood*, and *Vapour*, and *Smoak*, if ſhowres of fierce and flaming *Brimſtone*, if eternal *exile* of *Spirit*, *Soul*, and *Body* from thee, be the *irreverſible* Fate of poor Man, and he be not capable of a repentance, which is more acceptable than the Repentance of Devil, and thoſe Souls who are departed this Life; even a Repentance unto everlaſting Life, which is never to be repented of.

5.

Wherefore, Heavenly Father, since I make use of the Name of no less a Person than the *Christ* of God and the *Jesus* of Men; since he is as mighty to *soften* and *save*, as thou art to *destroy*; since his Merits are as charming to thy Goodness, as thy Rage is formidable to us; let not the Dread Majesty of the Heavens and Earth, and all that are therein, take up the Weapons of his Anger against me, tho' a vain Man, which has not shew'd himself a Man, venture to expostulate with his *Maker* and his *Judge*, and to take unto himself Words, and say, Wilt thou enter into Controversie with a Worm? Is there no difference betwixt the Strength of a *Devil* and a *Man*? Is not Christ a potent Saviour? Shall not thy Mercy have its Triumphs as well

as

as thy Juſtice? O Lord, *hearken*; O Lord, be *gracious*; O Lord, forgive; Lord, hide not thy face from me, but from my Sins; O Lord moſt Holy, O God moſt Mighty, moſt Merciful God and Saviour, ſuffer me not to fall into the bitter Pains of *eternal* Death: O *Preſerver* of Men, do thou draw nigh unto me; for as I have ſinn'd, ſo I return and draw nigh unto God: I know now that 'tis not in vain ſtill to repent, and therefore I *humble* my ſelf, and *ſupplicate* thee for thy Pardon; I *level* my ſelf with the Worms of the Earth, under the Scepter of thy Grace; I *confeſs* and *grieve*, and *hide* my ſelf in the Rock *Chriſt Jeſus*, for fear of the Lord, and the Glory of his Majeſty: I come not, Lord, of mine own head, or in mine own Name, but by the Direction, and in the Name of the great High Prieſt, I beſeech thee forgive me; O ſpeak peace to my

Soul; say to the Mempest within me, Be still. O do thou so wonderfully *bless* and be *merciful* unto me, as to shew me the light of thy Countenance: O that my Soul could hear thee saying, *I am reconcil'd; thy Prayers, and thy Tears are regarded my ne.* Could I but believe in the Lord Jesus, and repent effectually, there would be no room for doubt; for surely those Words are the *Motto* of that *Cross* on which *Jesus Christ* gave up the Ghost.

6.

O therefore, I beseech thee, do thou spare me a while, till my Soul has thro' Christ recover'd that Strength, which by my Sin I have lost: 'Tis not for the sake of living here that I desire a continuance of Life; but that I may have an opportunity once more of enrobing my

my ſelf with Divine Graces, that I may be a Partaker of the Inheritance of the Saints in Light, to look on the Lamb of God that was ſlain for *returning* Sinners; hear the Sighs of a *broken* Heart; ſupply me with a *practical* Faith; work in my Mind an *effectual* Change from all Unrighteouſneſs, to a *ſtedy*, *flouriſhing*, *fruitful* Habit of *univerſal* Holineſs; make me truly *lowly in Heart*, a zealous *Imitator of* Chriſt; fight my Battels againſt the Hoſts of Hell, and bring me at laſt, I entreat thee, to thy *everlaſting Kingdom.*

7.

With *this Hope*, I will labour to *purifie* my ſelf, and do commit my ſelf, with all my Fellow-Creatures, eſpecially my particular *Friends* and *Enemies*, to the kind Influences of thy Grace, and thy protection

this Night. Grant that my Sleep may be *wholesom* and *temperate*, that I may rise early the next Morning to *renew* my Thanks to thee for thy continu'd *forbearance*, and to offer my *Vows of Gratitude* in all *sincerity*. Let not my being now inspir'd with this soft Temper of Soul puff me up, or make me less aware of the *deceitfulness* of Sin: But may the *Grace*, *Mercy*, and *Peace* which I enjoy now from God the Father thro' Christ, by being husbanded with *Vigilance* and *Humility*, usher me into the Regions of Glory. *Amen*, *Amen*; so be it for *Christ* his sake:

In his *Name* and *Words* I conclude my *Address*, together with my *Thanks* to thee for all thy Mercies;

Our Father, &c.

CLASS

CLASS III.

THE Wary Christian's EVENING OFFICE OF *Daily Repentance for Sins of Infirmity.*

I.

MY Lord, and my God, Glory be to thy Grace that I have not to my Knowledge *boldly provok'd* thee in any respect this day; for to thy Grace alone is this Honour due, I know nothing of my self;

ſelf; yet am I not hereby *juſtify'd*: 'Tis thy Sentence muſt *make* or *undo* me for ever. O God, thou art greater than our Hearts, and knoweſt all things; if therefore my State is ſtill *dangerous*; if any *peſtilential* Habit ſtill cleaves to my Soul; if any *Mortal Act*, or *Word*, or *Thought*, hath eſcap'd my Memory in my Examination; enlighten me, I beſeech thee, and ſuggeſt it to my remembrance, that I may mingle my Tears with thy *Mercy* and Chriſt his *Blood*, before I dare to ſlumber: O ſuffer me not to lean on a deluſive Peace: But if it be otherwiſe, praiſed be thy Goodneſs, as for all thy Mercies, ſo eſpecially for this Gift of Innocence: Keep me from being *high-minded* on this or any other account, and give me true *Sobriety of Mind*, that I may not through Giddineſs and

future

future Neglects fall after all from Favour.

3.

Glory be to thy Grace and the Merits of Chriſt, that thoſe many latent *Deficiencies* from thy Law, which cleave even to the *ſanctified* in this ſtate will not *ſhut* me out of thy Kingdom; may by degrees be *leſſen'd* more and more here, and will be wholly *remov'd* hereafter: O cleanſe me from all my *ſecret* Faults; be they blotted out by the Blood of thy Son; and grant that by great Advances in *Grace*, an entrance may be vouchſaf'd me into the glorious Kingdom of God.

4.

With this *comfortable Faith*, I rely this Night on thy Providence, for

for convenient *Repose* and *Defence* both of *Mind* and *Body*. In the Name of Christ, I beseech thee do thou accept this imperfect Sacrifice of *Prayer* and *Praise*; in his *comprehensive* Form, I also crave pardon for the Wandrings and Imperfections thereof, and do testifie my Charity to thy Creation.

Our Father, &c.

THE Midnight Office OF ABSTRACTION.

I.

O My Soul, now thou art ſecret unto Men, but thou art not ſo unto God, nor for all that thou knoweſt, unto many good and bad Angels, who often behold thee as well as thy Creator, when thou neither ſeeſt nor thinkeſt of them: Now therefore that thy Eyes are bound by the Darkneſs of the Night, let thy Mind alſo be turn'd inwards by the profound ſilence of thy internal Powers, that the Darkneſs

neſs of external Senſe may encreaſe the Vigour of my intellectual Sight.

2.

Commune now with thine own Spirit; O ſearch and ſee whether it be fit for Communion with God; which may be eaſily known, if thou know'ſt whether Light or Darkneſs be the predominant Principle therein. Call to remembrance thy Sins; call to remembrance the Mercies of God; dive deep into thy ſelf; and then ſay, if thou canſt, that there is not ſomething in the centre of thy Frame, which is not periſhable like the Efforts of thy Blood. Do not be like the captive Multitude of Senſe, who thro' neglect of Abſtraction, are a ſecret to themſelves: Turn thy Nature over and over in thy Thoughts, and eſpecially view the better part thereof, and obſerve where-

wherein thou haſt defac'd or improv'd it.

3.

Think 'till thou art thoroughly convinc'd; and when thou art ſo, do thou frequently conſider that thou carry'ſt Immortality in *Embrio* always within thee: 'Tis true the Soul rather believes than ſees, whilſt 'tis thus impriſon'd in the Womb. But when its Mortal Part is ripe for the Grave (which may be long before even the Autumn of Man's life) 'twill make its entrance upon the immortal Stage.

4.

Think therefore of thy great Change in time, before thou art forc'd to launch into the Ocean of Eternity, leſt the unexpected and unpre-

unprepar'd-for ſight of the inviſible World ſurprize thee with another-gueſs Dread than *that* which the Faithful do find then. Remember that the State of Man here on Earth is like the old *Probationary* State of Fallen Angels, before they degenerated into Devils, and like the State which all the Impenitent who are gone before thee once enjoy'd, a State of Time and Opportunity, a State of Work and Preparation for that State which *is* unalterable. But the State of Saints and Fiends, the State of Loyal and Apoſtate Angels, the State of Angels and Men, who have been acquitted and condemn'd before the laſt Tribunal, is a State of exact Judgment, Reward, and Eternity.

5. Then

5.

Then be thy Recompence Glory or Vengeance, it will never expire, there will be no eſcape from the one or loſs of the other; it will indeed have a beginning, but its end will never be found: Since therefore Eternity will find and keep thee ſuch as Time leaves thee, and Eternity is ineſtimable, how canſt thou value Time at too high a Rate? Let the Time paſt ſuffice thee to have ſerv'd Pride, Envy, and Concupiſcence: Now be thou entirely a Servant of Chriſt, and a Subject of Divine Zeal and Charity, that an ample Proſpect of Heaven may ennoble and enlarge thee.

6.

Make the Agonies of the Tormented in Hell, and the Joys of the

the Bleſs'd above familiar to the Mind by Meditation, that it may ſupplant the inchanting intimacy, which ſenſe will otherwiſe find in thy Soul, as it does moſtly in the Souls of the MANY. Fancy thy Spirit to be taking leave of this Cottage of Fleſh; for this Cuſtom tends greatly to the purgation of the Heart, and the weaning of thy Affections from all its darling Idols: It makes bare the Vanity of the World, ſtabs the Love of an Earthly Life to the Heart, and cheriſhes divine Love in the Soul: Awake therefore, O my Soul, ſtrive to be cloath'd with new Strength, and to regain Paradiſe: Meditate, and abſtract thy ſelf, whilſt Senſe is tame and quiet, and does not hinder the orderly Peace of the Mind; check every wanton Sally of Imagination, be-aw'd with a ſenſe of the Divine Omnipreſence; proſtrate thy Thoughts of

thy

thy ſelf, and conſider, and ſay,

Great was the Rebellion and the Overthrow of the Apoſtate Inhabitants of Heaven.

Great was, and is their Envy againſt us, and the Fall of all Mankind in *Adam.*

Great is the Mercy of our affronted God, and the Redemption that is tender'd by the Lord Jeſus.

Great is our Blindneſs and Obſtinacy, deep and ſtrong are our ill Habits, mighty indeed are our Ghoſtly Enemies.

Mightier and more are the Angels that are for us; wonderful is the Courteſie, powerful are the ſtrivings of the ſupreme Spirit with Man.

Sharp is the Edge of Conſcience, even ſharper than a Two edged Sword, and ſo great is the Peace of a good Man, that it alone might ſatisfie, and every one but himſelf is a ſtranger to his Joy.

Ama-

Amazingly great is the change of Death; ſo terrible alſo is the Day of the Lord, and the Univerſal Judgment of Angels and Men.

Who can dwell in Everlaſting Burnings? Are we ſtronger than God? Who can conceive the Pleaſures of Heaven? What Mortal hath ever feaſted upon God?

7.

And cannot all this provoke that aſpiring Principle within me, which was made for the Enjoyment of a God, to diſcipline its Thoughts? To be choice in the Motions of my Will? To make the Body know its original diſtance from the Soul? To reſiſt the Faction of Hell? To be always on its Guard, when it converſes with its frail and treacherous Fellow-creatures? To be a wiſe Steward of Time? To have a mean Opinion of my ſelf and this

flowing

flowing State? To keep cloſe and conſtant correſpondence with Heaven, by frequent Prayer and Praiſe, and holy Hungrings and Thirſtings after the Beatifick Viſion? And, in a word, to uſe its utmoſt skill, and all poſſible care, to file, and burniſh, and enrobe my Soul with all thoſe beauteous Fruits of the Spirit, which are the ground-work of the Happineſs of a Man? That ſo it may be conquer'd throughout endleſs Ages by the Brightneſs and Love of God, and obtain a Place among the innumerable, the eternal, and inconceivably glorious Conquerors, and Kings, and Prieſts of God.

With this Hope return to thy Reſt, O my Soul: The Lord guide, the Lord ſtrengthen thee, and bring thee to the Haven where thou would'ſt be. *Amen*, for Chriſt his Sake.

A

Practical Directory.

CHAP. I.

Modeſtly defending, clearly explaining, and affectionately preſſing the regular uſe of the New Method of Daily Devotion.

IT being very fitting that the Reaſonableneſs of a Daily Method of Devotion, which profeſſes to be entirely new after ſo many Volumes of this Nature, ſhould be demon-

demonſtrated: It being likewiſe as fitting that thoſe who mean well, tho' they know little, ſhould not only be furniſhed with ſuitable helps to Devotion, but alſo with a clear Explanation of pious helps by any perſon who offers them ſuch Aſſiſtance, that they may not pray only with Chearfulneſs and Affection, but alſo with that clear Underſtanding, which is a valuable Gift of the Spirit, and recommendation of our Addreſſes to God, as well as the other two: And laſtly, it being very fitting that the faint hands and hearts ſhould be animated and lifted up, which the beſt diſpos'd perſons may ſometimes ſtand in need of, I have thought fit by the Advice of ſome good Chriſtians, and my own Commiſeration of the Ignorance of ſome illiterate, and mine own and others Sluggiſhneſs (now I have by God's Bleſſing finiſhed this ſmall part of a large

Body of Devotions) to add a practical Directory, wherein, by God's help, I shall,

I. Give a short and clear Account concerning daily growth in Grace.

II. I shall consider how Closet Devotion contributes to it.

III. What Method of daily Closet-Devotion contributes most liberally to it, therein shewing the Reasonableness of this new Method of Devotion in general.

IV. I shall lay open the Structure of each particular Office, and the Reasonableness of it.

V. I shall add two or three necessary Cautions.

VI. I shall conlude with some suitable Practical Exhortations.

AP.

CHAP. II.

Of Daily Growth in Grace.

SInce the Real Christian's daily Religion of the end, is to grow in Grace, 'tis necessary, in the first place, to speak something concerning Growth in Grace: I will therefore, first, shew what *Growth in Grace* is; and, secondly, *how* a Man may know whether he grows in Grace.

Grace is any Degree of Beauty and Strength of Soul which is more than natural. There are Degrees of *Knowledge*, and *Liberty* of Will, which we enjoy by Nature; and are essential to the bare existence of a Nature which is partly spiritual. These Degrees are the Gift of God and such as our Souls cannot lose,

unleſs they ceaſe to be. In ſhort, they are ſuch Degrees of Light and Liberty, which are conſiſtent with a ſpiritual Nature's being in a ſtate of *Uncreatur'dneſs*, tho' not of *Uncreatedneſs*. Now the Death of *Adam* and Devils, not conſiſting in a ceſſation from being, but a deprivation of ſo much Light and vigorous Rectitude of Will, as is neceſſary to make a ſpiritual Creature happy; Man may be and is born with certain Portions of Light and Vigour of Will, which we call natural, and are the iſſue of God's bare willing our Exiſtence, and yet nevertheleſs be in a ſtate of Damnation. Conſequently this being conſiſtent with the Enmity of God (who will'd by an eternal Decree, whether we will or no our Exiſtence, and the Exiſtence of all ſpiritual Natures, to be eternal, but not to be eternally happy, by an unconditional Decree of the ſame

ſame extent) that which is eminently call'd the *Grace of God*, is his Tender to us, by and thro' Chriſt, of that more than natural Degree of Light, and Rectitude of Will, whereby a Man is plac'd in a ſtate of Evangelical Fitneſs for the eternal Complacency of God, in the ſaid Nature improv'd.

This Complacency of God, in the ſaid Nature improv'd, ariſing from the ſaid Degrees of Knowledge and Rectitude of Will, is that real Immortality which *Lucifer* loſt in Heaven, and *Adam* forfeited in Paradiſe. Hence 'tis that both the General Capableneſs of human Nature's receiving this degree of Light and Liberty by Chriſt; and alſo the more wiſe and induſtrious individual Partakers of the ſaid redeemable Nature their Acquiſition thereof, are both call'd Grace; becauſe 'tis extraordinary Compaſſion and Gift, a greater than the

Gift of a Creator only; the Gift of such a degree of Light is call'd *Illumination*, because the former degree of Light is Darkness in comparison with this; and the latter degree of Scope of Will, is call'd the *Liberty of the Sons of God*; because the narrow degree of its natural Scope is a Prison, when compar'd with supernatural Scope: For a Devil and a meer natural Man, have both of them some degrees of *Knowledge* and *Scope*, and consequently of *Light* and *Liberty*; otherwise they would cease to be susceptible of a Hell, for 'tis Heaven discern'd in themselves, according to their primitive Capacity, that causes that Anguish and Envy, which arises from their Reflection on their foolish and ungrateful abuse of Opportunity. So then a state of Grace, as 'tis us'd in the New Testament, is a state of supernatural Light in the Soul of Man, toge-

together with at least as much Rectitude of Will, as is necessary to recover the Favour of God. Now growth in this Grace is as essential to the flourishing Condition of the Divine supernatural Life of a Christian Soul, (during its continuance here (it being an Human Soul's state of Adolescence, as growth in heighth and bulk of Body is essential to the thriving Condition of the Animal Life till the Body has commenc'd Manhood.... And this growth in Grace, is the Soul's encreasing in *Faith*, *Magnanimity*, *Heavenly-mindedness*, *Humility*, *Purity*, *Charity*, and all such-like Divine Principles, and internal Habits, that are proper to regenerate Souls, and are exerted in the external Exercises of forgiving Injuries, prudent Provision for our Bodies and Dependents, oral Prayer and Praise, and the like external Subjects of the Gospel-Precepts.

From this account of *Growth in Grace*, we may eaſily know, ſecondly, when we grow in *Grace*: For ſince *Grace* is a ſtate of univerſal Rectitude of Soul, and is divided into ſeveral Parts of Purity, Charity, and the like, according to the different Relations wherein we ſtand plac'd, with reſpect to the Creator and his Creation; and which do ſeverally diſplay themſelves in our Lives, at thoſe Seaſons which Divine Providence allows for each; 'Tis not a Chriſtian's buſineſs to be ſolicitous, as to his particular external Exerciſes (provided they be lawful and laudable in the Judgment of the Goſpel, and thoſe be preferr'd, if two or more ſuch ſtand in competition, which Providence and the Goſpel prefer) but his ſolicitude muſt be vigorouſly to exerciſe and improve within himſelf, during every exerciſe of Vertue, the particular part of univerſal Grace

Grace (which is the Blood and Life of a renew'd Soul) that is peculiar *to*, and moſtly ornamental *of* every preſent external Exerciſe.

Hence it is, that a poor, honeſt Mechanick Chriſtian may thrive as much in *Grace* in his Shop, as a Prieſt by the daily uſe of the Altar, provided he prefers his honeſt Work before the Sacrament; becauſe Providence has ſo preferr'd it in him. Tho receiving the Sacrament, as to the external Solemnity of it, and the intrinſick Worth of the Exerciſe it ſelf, is more preferrible to him and all pious Souls in it ſelf, when it does not ſtand in competition with that degree of ſecular Induſtry, which Juſtice and moderate Care for a Family requires.

Hence alſo it comes to paſs, that as the thriving Mechanick Chriſtian is better every Sunday, or Sacrament-Day, than he was the

Day before; because that intentness of Spirit (which is the peculiar, ornamental, internal Exercise of the conjoin'd Worship both of Soul and Body, especially when offer'd with the Memorials of the Mediator's Passion) exceeds the degree of his contented submission and heavenly-mindedness (which is the greatest internal Ornament of a Christian *then*) during his *last* external Exercise of his secular Calling: So also the next Day after the said Sunday, or last Sacrament-Day, if he thrives, he is better than he was then, because his Heavenly-mindedness, during the Exercise of his secular Calling, exceeds the intent Fervour of his Spirit, during his last Exercise of the most solemn Worship on the last Lord's Day, if Allowances in the Examination be made for the different Natures of both

both the external Exercises. For though one external Exercise has more Religious Splendour in it self than another, yet the Religious internal Splendour of the Spirit of a Christian, may be diffusing it self with a daily encrease, both of extent and power, under both alike, in case they are all us'd in their Seasons; and those that are the more immediately Charitable and Religious, are heartily preferr'd all Opportunities.

Wherefore a Christian that would daily know, whether or no he grows in Grace either, first, considers daily the Chain of his lawful external Exercises the day past; and then considers what particular Concomitant Divine Tempers of Mind are the peculiar ornamental Tempers of a Christian during each Exercise; and after that, takes the height

height of its advance in each Divine Temper during each Exercise; and so by deep abstraction of Thought, sees whether the progress of the Soul, in the different Divine Temper, which is ornamental of each subsequent Exercise, exceeded its progress in the particular internal Divine Temper of each foregoing different Exercise. In which procedure of practical Abstraction, it always also compares the proportionable or disproportionable Advantages and Disadvantages of *Divine Assistance, Temptations, Place, Time, State of Body,* and the different Natures of the external Exercises, and the like. Or, secondly, the Soul takes an account of its Carriage at different times, during similar Exercises, and compares the different Improvements of the similar Tempers of each similar or like Exercises at different times, with

with the Circumſtances of Aſſiſtance and Temptation, and the like, during each time of Exerciſe.

This, in ſhort, ſeems to me to be what St. *Peter* exhorts us to, when he exhorts the Chriſtians to *grow in Grace*, and to *give all diligence to add to our Faith Vertue*, &c. *for if theſe things be in you, and abound, they make you that ye ſhall neither be barnen, nor unfruitful in the Knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe things, is blind.* From which *latter* Words, 'tis evident the Apoſtle does not ſuppoſe any Man in a State of Grace, who has not all theſe Vertues always ready within him, to be elicited and vigorouſly exerted at different Times. A Man muſt have the Seeds of Grace within him, to be in an infant-ſtate of Grace,

Grace, and must be growing in all, if he is a real, thriving, adult Christian. But the Contents of this Chapter may be clearly discuss'd, if God grant me Life, in a particular Discourse concerning *Birth*. May this suffice for the present purpose.

CHAP.

CHAP. III.

Of Closet-Devotion's furtherance of daily Growth in Grace; and the Reasonableness of the Method of this New daily Method of Devotion in general.

WHatever external Exercises of Religion may be only Providentially, or tho' constantly, yet but at some set Times necessary, I presume 'tis agreed by all, That the Exercises of the United Devotion of our Hearts and Tongues, with reverent Postures of Body in our Closets, if Health and opportunity of Retirement will allow it, is constantly the daily Duty of a Christian, be he in the state of Infancy or Perfection. He that wholly omits the Duty of Prayer and

and Piety, lives without God. He that omits it in secret, is a Pharisee (perhaps worse) in a Congregation. He that performs, but always performs it only in his Mind, is to be commended so far for doing that, which in a lower or higher Degree, is the perpetual Duty and Employ of a wakeful Christian, whose continual sense of God's Presence and Goodness, join'd with God's Grace and Spirit, is the very Soul of a supernatural Life. But nevertheless, he cannot be commended for forgetting that he is a compounded Creature; and I cannot but think it my Duty Friendly to inform him; That as humble Gestures of Body, without a sprightly Awe of God in the Mind, are the Skeleton of (not real) Worship; since 'tis not only imperfect, but lifeless: So the bare elation of the Soul to God, if it be never accompany'd, with Reverence of Body

dy is not the compleat Worſhip of a Man. Why ſhould we part the Body and Spirit which God has join'd together; Doſt thou not believe the Reſurrection of the Body? If God deſigns to glorifie thy Body to all eternity, (*i. e.*) in caſe thou hallow it by the Purity of thy Soul, why ſhouldſt thou deny it the Honour of joining ſometimes with thy Soul, to do all the Honour it can to thy God? Or doſt thou think that thy ſolitary mental Homage, is equal to the Homage of a ſimple Spirit, who dareſt to refuſe ſolemnly ſometimes, according to St. *Paul*'s Exhortation, to preſent and bow thy Body before God, whilſt thou canſt preſent it a living Sacrifice on Earth?

By this united Devotion of Spirit, Soul, and Body, in our Cloſets, we make our Senſes do Obeiſance to Faith, and give an irreſiſtible Evidence of our ſenſe of God's

God's Omnipresence to our own Consciences: By this we keep our Souls intent on the other World; and we see how far the things of the World do, and how far they do not, make deep Impression on our Affections. But because the happy Tryal of the constant Observance of this Religious Practice, recommends it more than the Tongue even of an Angel can; I resign those who neglect it, to the Discipline of that Mighty Spirit of God, whose methods of bringing Souls to God, surpass our comprehension; and will proceed to shew what method makes this Religious Exercise contribute most to a Soul's growth in Grace.

And since I have given a Specimen of the most advantagious daily Method of Ordinary Devotion that I know of, this may be done as well as I can do it, by a clear and brief Representation of the Rea-

sona-

sonableness of this Method in general.

As for the Seasons of the Day, the Three first of them were the set Seasons of those two great Masters of Address to God, *DAVID* and *DANIEL*; and the Fourth Season sometimes is mention'd by the former of them, and was famous in the Infancy of the Christian Religion.

The different Natures of the several Parts of Addresses to God, and those particular holy Tempers of Soul that are peculiarly ornamental of each Part, and the Propriety of each Part, to the Season herein allotted for it, together with the Reasons of the different Structures of each Office, shall, God willing, be laid open in the next Chapter.

Wherefore the only thing which remains to be accounted for, in the defence of the General Structure of the

the whole Daily Office, is our allotment of a distinct Season, for each principal different Part of Address to God.

It is agreed by all devout Persons, be the Nature of our Address to God what it will, That Humility, an awful Sense of God, and Faith, are necessary Recommendations of it; because these are general Essential Ingredients of all acceptable Addresses to God, and therefore peculiar to none: accordingly I took particular care to contrive that a Vein of these run thro' every one of the Offices.

'Tis, I presume, also agreed, that Petitionary, Penitential, Eucharistical, and Intercessive Addresses to God, have each of them, besides those already-mention'd Qualifications that are common to them all, their certain, peculiar, ornamental, holy *Tempers* of Spirit, which differ very much, with re-

respect to the natural *Modifications of Sense* which attend them; tho' as they are sanctify'd, they all conspire to the same end; as, Grief for our Sins, a sense of our Wants, and a joyful sweet sense of God's Mercies, and the like.

Consequently these different postures of Spirit, with respect to the different Modifications of Soul, wherewith they are necessarily attended in this state (tho' they are very reconcilable at different times, or at the same time in very low degrees, since as they are sanctify'd, they carry on the same end, and are but the same universal holy Frame of Spirit, differently modifying the Soul at different Seasons upon different Occasions) cannot be all together at the same time, each in their *Zenith*, or immediately in succession so. The consequence of which is, that those different parts of pious Addresses

to

to God, which require the la
different holy Tempers of Mi
cannot be all so solemnly perform
together, as at different Seasons
the Day; tho' every part may
implicitely in each, and yet ea
Office require the vigorous ex
tion of but one holy Modificat
of Soul.

Wherefore, whereas the us
Method of using every sort of D
votion thrice a day, distinctly a
explicitely, either makes the so
lemn use of each part of Addre
wholly impracticable, which b
trays into Lukewarmness; or el
makes it impracticable, without
great deal of time and trouble t
change so many different Postur
of Soul immediately, one after ano
ther; which inconvenience induc
Tediousness, and often betrays i
to frequent omission of Closet
Devotion to God: On the contra
ry, the Method of Distinction

this Book, makes Devotion be more pleasantly and intently perform'd in all its parts, and with less expence of Time, and hinderance of our social Duties: for the Soul by this means, *agit quod agit*, does what it does to the purpose; because it has but one posture of Soul at a time to provide; and yet by the use of the Lord's Prayer (which of it self is a compleat Office of mix'd Devotion) it uses all together every Season, with due Reverence, though not with the utmost heighth of every Passion. Thus in all the inspir'd Psalms, be they Penitential or Eucharistical, or of any other kind, 'tis easie to observe, that though here and there a sprinkling of some other part of Devotion, be incidently inserted, yet the solemn use of it, require but one reigning Cardinal Posture of Soul.

CHAP.

CHAP. IV.

A View of the particular Structure of every Office.

OUr Sprightlineſs after the Refreſhment of ſound and temperate Sleep, being a lively Image of the future Reſurrection of our Bodies, and naturally diſpoſing our Minds to be brisk and chearful, I could not but think the Morning the propereſt time for the pleaſant Exerciſe of Religious Gratitude.

This Office is divided into Five Claſſes.

The Firſt is preparatory to the due Exerciſe of Gratitude. The two Firſt Sections may be us'd before any Addreſs to God, it being only an Acknowledgment of the

Apo-

Apostacy of our Nature, and our *unworthiness* to approach to *God*, in order to engage us to Reverence and Humility in our Addresses, and also a Remembrance of our Saviour's purchasing the Favour of Access, and a Capableness of Regeneration, in order to maintain within us a modest Faith and Confidence. But the Third Section must be appropriated to this Office, it being an express Resolution to praise God, from the Consideration of our Liberty under the Gospel, and Obligation thereto, and especially upon the account of Christ's shedding his Blood for us; which being here mention'd by the way of Eminence, it is not mention'd in the next Class.

This Second Class begins with *Glory therefore*, putting in execution what was resolv'd upon before. By *Recital* is meant, speaking of

God in the Third Person *HE*; and by *address* in the *Second* as *THOU*. The former is almost as frequent in the Psalter, as the latter. The Second Section Commemorates God's Infinite and Incomprehensibleness in general; the Third, His Attributes and splendid Attendance; the Fourth, the Beauty and Order of the Inanimate Worlds; the Fifth and Sixth the Works of Creation and Providence, and particularly the Preservation of Human Nature by Birth, which is a very Instructive Subject to the Thoughtful, and excites wonderful Thoughts of God, for our last Night's particular Preservation. At last, the Soul perceiving God's Mercies too many to be numbred, concludes in an holy Amaze.

Therefore the Soul, after oral Gratitude, prostrates the Body to the Ground, and uses the Dedica-

dicatory of the Third Class, and dedicates it self without the least reserve to God's Spirit, whose Temples St. *Paul* hath told us good Christians are. This Custom obliges us daily to remember our Baptismal Vow; and 'till we have renounc'd this, I do not see why this may not be an ordinary practise: For our Baptismal Vow is not made the less Obligatory by our neglect of the laudable practise of the daily recognition of it. Therefore I desire the Reader to say daily, *This Day I again dedicate*, &c. This being done, it immediately resigns it self to Providence, which is another essential part of Gratitude to God. And now it says, *I am thine, O save me*, 'tis but fitting that the Soul being wholly God's, it should quite abandon the World, the Flesh, and the Devil; as it does in the Second Section of this Class, and long for the Victory

over its predomirant Constitution-Corruptions, which is the main Victory of a Christian. And because he is suppos'd the Night before to have made his Peace with God, a prudent Glance upon this need not hinder, but rather enhance its Gratitude, by the consideration of his Compassion and Long-suffering with such noisom Creatures. The third and last Section is a modest Dependance upon God for his Grace: And indeed if we can rely on God for our Bodies, much more should we for our Souls.

In the Fourth Class, the Soul having discharg'd its part of Gratitude to God, assumes the Boldness of Petition for spiritual Favours, and vents its holy trembling and solicitude to perform its Vows. The Fifth Class minds us that the Lord's Prayer is a sufficient joining of the Will with the Choir of

of Heaven, in their Praiſes of the Divine Majeſty, and an expreſſion of our ſympathy with all who are yet left in a ſtate of Trial; and therefore 'tis call'd a Catholick, (*i.e.*) an univerſal Concluſion; we do thereby extend our Benevolence to all Creatures that are actually happy, or ſtill capable of Happineſs, and make them Partners of our Petitionary Addreſſes.

II.

Of the Noon-Office.

IN the midſt of the Day, the Soul is ſurrounded with Temptations, and moſt in danger of being plung'd in the mean Solicitudes and Thoughts of this Life; and therefore I cannot but think that at this time Exerciſes of Vigilance are a

very necessary Antidote against the Infections of Darkness. This first Part may be us'd before Dinner: And lest the pleasing of Sense should abate our Expectation of the noble Enjoyment of Heaven, we have allotted a Gratulatory Office to raise our Affections upwards; and because the use of Food does naturally suggest to serious and wise Men, the close social Dependence of all God's Works one upon the other; which Consideration is a great Friend to Charity: We have also allotted for after-Dinner, an Office of Intercession for the Church Militant.

In the Office of Vigilance, the Soul first complains of the unsatisfactoriness of all earthly Things; and in the second Section, strives to enlarge it self, and reach after God Himself, who is a real, and really Noble Enjoyment, and more than commensurate to the Capacity

city of a ſpiritual Nature; after this in the other Claſs (*Sect.* 1.) to bring it ſelf to a firm habit of Serioufneſs, through the conſideration of the difficulty of being ſav'd, and the greatneſs of natural Weakneſs, and the vaſtneſs of the Strength, and Number of its Enemies, it earneſtly prays for the Power of being acceptably obedient unto death. And becauſe our Saviour has aſſur'd us, that if we ſeek the Kingdom of God, and the Righteouſneſs thereof, all things ſhall be added to us and that God beſt knows whether Plenty or Poverty, Honour or Diſhonour in this World be beſt; one for this, another for that Perſon; and one at one time, and another at another time, for the ſame Chriſtian; and therefore that we ſhould equally be prepar'd for both, the Soul does not trouble it ſelf to make particular Prayers in the Dark for temporal Uncertainties;

but goes the next Class to acquaint God particularly with what it unfeignedly desires, by turning the great Sermon on the Mount into a Prayer, because it knows that Poverty of Spirit, and Purity of Heart, and the other Dispositions therein inculcated, are absolutely necessary for a Man that would be eternally happy. Different Circumstances of Life here may be of a very different Nature to different Persons; but these are certain and necessary for every wise Petitioner; he that gets these, and he only, is a true Favourite of Heaven.

Tho' 'tis unlawful to Worship Angels, yet 'tis a great part of Charity (which teaches to *Rejoice with them that Rejoice*;) to gratulate them and their happy State; and helps very much towards the sublimating the Affections.

In the Intercessive Part of Charity, I have offer'd a very long Prayer

Prayer for the Clergy; being very well satisfy'd, that if the Laity were mov'd, by our great Defects, to pray as affectionately and constantly for us, as they slight and rail against us (not considering that our Office is still as Venerable as ever) God would restore Christian Discipline some way or other, and raise up many Faithful Pastors amongst us, tho' it were at the expence of a second miraculous effusion of his Spirit. Good Lord, encrease our Faith in the use of this Prayer.

Of the Structure of the Evening Office.

The End of the Day being ordinarily the time of the greatest leisure, the good Christian takes an opportunity to converse with himself, and to see whether he has kept himself unspotted from the

World, in the purſuit of his Buſineſs. Perhaps it may be thought improper to uſe Prayer of ſuch a length daily before this Exerciſe; but if we conſider, that the Falſhood or Soundneſs of Internal Peace, depends upon the right management of this Exerciſe, and what a Myſtery of Treachery our Hearts are, a Man can never too ſolemnly ſet about it, or think himſelf above the need of a peculiar Aſſiſtance from God in it, 'Tis an eaſie thing to know, whether we are externally innocent; but not ſo eaſie to know, according to the true Rules of daily Growth in Grace already laid down, whether or no we are in a growing or improving ſtate of Grace, which is an internal Habit. The obſervance of the ſaid Two Rules, after we have compar'd our Carriage, and examin'd from Hour to Hour, with the Sermon on the Mount, is the

uſe-

uſefulleſt way of examining our ſelves that I can preſcribe. This Method will be tedious to thoſe who are not us'd to abſtract themſelves; but by uſe it will grow as familiar and compendious, as 'tis certain and ſafe.

The abuſe of the ſame General or Particular Confeſſion of Sins, howſoever the Day has been ſpent, is very obvious to Men of but very little Judgment, it making Confeſſion it ſelf to be ſlightly us'd; nay, ſometimes ſinful, when Men are taught to live always in a tepid ſtate, by making the ſame Confeſſion to our Lives end (which can be only proper in caſe of a Man's ſinning and repenting in a circle, but never repenting ſo, as not to repent of his deceitful Repentance) and perhaps ſometimes to charge our ſelves with the Faults we never committed; as if thoſe Faults which the beſt Men ſtand actually guilty of,

of, were not sufficient, with the help of Thought, to make them humble enough. Therefore I suppose the reason of this Division of the Evening Offices will be obvious to the meanest Capacities at first sight. For a right Judgment to be made between Mortal Sins, and Sins of Infirmity, I refer the Reader to the Reverend Doctor *Lucas*'s incomparable Treatise concerning Religious Perfection. The Office of Abstraction, so call'd from its abstracting or taking the Mind off from Objects of external Sensation, explains and exhorts for it self; and therefore I will be frugal of my room, and desist from making Remarks.

CHAP.

CHAP. IV.

Necessary Cautions.

BUt notwithstanding all that I have said concerning the Composure of these New Offices, the *Ignorance* of some, and the *Censoriousness* of others, will still oblige me to declare that the Design of this Tract is not to give a New Account, either of the *Nature* of Devotion in *general*, or to propose any *new sorts* of Devotion, but to offer a more *Convenient Method* of *Ordinary Closet-Piety of the Means*: A Contrivance of this Nature is not the Result of deep Learning, or an acute Philosophical Genius, but of the honest Principles of Simplicity of Heart and Christian Prudence, which consists in a regular Appointment of the modal Process and

and Seasons of external Duties. Since therefore 'tis a Discovery that cannot make the Author more valuable in the World, I do not see how any charitable Christian can impute the Author's Publication of this Treatise to a Principle of Desire of Fame, or Self-conceit, or any other secular Emulation, whatever Weakness he may be conscious of to himself.

Neither am I so bigotted to my own Method, as to detract from the Labours of others. I own my *Soul* and my *Book* to be a *Debtor* to many Books of Common Methods in a great measure. This Method is not asserted here to be Matter of Duty when known: If the Reasons already given for the *Conveniency* of it, cannot prevail with the Reader to make a Trial, (which a wary Christian in a Matter of this Moment should not methinks deny) I have done my part, and can be content

content with the secret Approbation of my own, and my Friends Experience, after an Intimacy with both Methods.

As for the Forms themselves, they were not compos'd to confine my self, or any others to the use of them; but however 'twas convenient to compose some for a more lively Explication of the Method; which may be observ'd, without adhering to them wholly, or in part, as to the Expression. This I think may resolve all Cavils at any Expressions of Address; if I use them improperly to thee, I don't use them so to God! Thou may'st add, or contract, as Conscience directs, and yet gain benefit by the Book too: Our Method of Closet-Devotion should ordinarily be exact, for the Solemnity of the Employment requires it; but our Expressions need not be so in this Exercise, in case our Affections be but clean

clean and polite; and therefore constant Forms of Expreſſion are no leſs *needleſs* in private upon the account of God's conſciouſneſs to our meaning, than they are *needful* in publick, where the Inviſibleneſs of our Hearts may make thoſe haſty Expreſſions improper for their Obſcurity or Abuſe; and therefore culpable to Men be the Thoughts, which they are intended to repreſent, never ſo grateful to the Searcher of Hearts.

And farther, tho' we muſt not habitually neglect the Worſhip of our Tongue in private, yet ſometimes when (as 'tis oft with devout Perſons) the Workings of our Mind ſoar above Expreſſion: Mental Prayer alone is no omiſſion, but rather the more laudable. But when 'tis otherwiſe, and we are dry of ſprightly *Ideas* at Seaſons of Addreſs, an affecting Form of Scripture-Expreſſions may do well

to be at hand, since they may in part assist the drowsie Soul, tho' they may not wholly satisfie the Person whose Mind is awaken'd and enlarg'd by them.

CHAP. V.

Suitable Advice and Exhortations.

LEt me now, Dear *Christian*, in the Behalf of thy Soul, entreat thee to use thy diligence in turning thy Heart to God; if it be possible, never venture to omit the solemn Duty of thy Closet, but be a constant Attendant on the King of Heaven; and be sure before you venture to speak, consider and compose thy Mind to an awful Frame, and bend thy Body thrice down to the ground in Honour to the Blessed Trinity.

2.

2.

In a Morning meditate on God, and let his Excellency and Mercies force thee to say, *It is a good thing to tell of God's Loving Kindness in the Morning, and of his Veracity in the night Season.* Let this be thy Employment, which is the Employment of *Angels* and *Stars* innumerable. Shall every thing but Devils and damn'd Men praise God; and Man, who is a redeemable Sinner, neglect to give Thanks for his *unspeakable Gift*, his *own*, his *eternal*, his *begotten*, his *only* Son? The dull and dumb Ass knows how to reproach silence on such a Theme; for he knows his *Owner* as well at his *Crib*: Certainly were thy Soul clad with that Gratitude, which is the Purple of Angels; certainly didst thou feel God enlarging thy Soul; certainly were thy Powers within 'girt ready for Eternity, the bent of thy Soul this way

way would be ſo irreſiſtible, that
n God, thou could'ſt never refrain not
Mercies only from venting thy Praiſe, but
hing to alſo dedicating thy whole Man dai-
in the ly to God: Withſtand the Vio-
in the ence of all Charms but thoſe of
y Em- Gratitude, which the glorious In-
ploy- habitants above can't reſiſt: The
nume- ſplendid Proſpect of a Chriſtian,
: De- and his vigorous ſenſe of the Love
God; of Chriſt conſtrains him to praiſe
e Sin- God, and God-man: Inceſſant
s for *Hallelujahs* for Ghoſtly Victories,
his and inceſſant Dedication and Re-
Son? ſignation of himſelf to the Su-
how preme Monarch of all the Glori-
h a fy'd Univerſes, will be the Ever-
wner laſting *Royalty* and *Prieſthood* of a
were Chriſtian, and is the End of his
ude, being made at firſt, and of his
cer- being ranſom'd and ſanctify'd after
ging he had been uncreatur'd. *Let all*
thy *Souls therefore laud the Lord: Let*
E- *thoſe praiſe the Lord whom he has*
this *redeem'd.*
way

3.

3.

Remember, I beſeech thee, the great Worth of eternal Happineſs and if it be poſſible never fail ſecuring thy ſelf ſome retirement in the heat of the Day, leſt the heat of worldly Buſineſs burn and lay waſte that Heart which was intended to glow, and to be ſolaced with the Love of God. *Now* it is the World is too apt to ſway the beſt, unleſs they habit themſelves to the exerciſe of Vigilance. *Now* we had need fly to our Cloſets for ſanctuary, that we may be convinc'd that Man, [the meer Natural Man] diſquiets himſelf in vain and ſearches after Fulneſs and Satisfaction in thoſe Honours and Poſſeſſions, which prove in the end but Wombs of Vexation of Spirit to all their deluded Courtiers. Many and mean Enjoyments may cloy, but the true, the ſupream Enjoyment only can fill an intellectual

nd voluntary Creature. Let this
Consideration constantly find room
thy Thoughts, and let this make
ee wise in the choice of the Sub-
ct matter of thy Application to
e Throne of Grace. Let the
rnal Soul pray for Long Life
ere, for Wealth and Dignity
this Stage of a World, and the
hilosopher for Natural Know-
edge; but let a Christian pray for
n *Eternal Kingdom*, and all those
Qualifications which will secure
hy Investiture in it. In the use
f these Petitions, thou canst not
e too earnest, or too particular;
nd that thou may'st pray with the
greater largeness of Soul, fre-
quently meditate on the Scriptures,
specially on our Saviour's Sermon
on the Mount, and the Parables of
our Lord, with the 12th and 13th
Chapters of St. *Paul* to the *Ro-
mans*, and some parts of St. *Peter*'s
and St. *James*'s, and the other E
pistles-

piſtles of St. *Paul*, which are more uſeful for the Generality, than reading the Hiſtorical Scriptures in order; tho' 'tis very uſeful in Eccleſiaſtical Aſſemblies; for every thing which becomes an Aſſembly is not ſo convenient for private Perſons of all Circumſtances in their Cloſets. Many Perſons have little Leiſure, and perhaps leſs Judgment, and therefore may be the worſe for too inquiſitive an uſe of ſome parts of Scripture, and therefore their precious Time ſhould be ſpent in Thoughtfulneſs on the plaineſt and moſt moving Scriptures, that their Souls may thrive in Grace and Divine Love. Do thou therefore daily uſe ſome of the Portions appointed by our Church for Epiſtles and Goſpels; and before thou readeſt, and after thou haſt read, both *ponder* and *pray* that that which was intended for a *Savour of Life*, may not prove

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a *Savour of Death* by Irreverence or Negligence. God's Spirit will be an Interpreter to those who consult him with Simplicity, and an ingenuous readiness of Mind to receive the Truth, be it kind to their Temporal Interest or not; and when we read the Scriptures thus, we should trust firmly and boldly in God, that if we are patient and humble in the use of this Method, he will inform us clearly of all those Truths, which his infinite Wisdom knows to be convenient to be known by us, in our present Circumstances. 'Tis Men's Deficience more or less, in these Tempers and Methods of handling the Scriptures, together with their daring Neglect of not endeavouring to keep pace in their Lives with their Light, that causes the different Irregularities of their different *Creeds*. Wherefore, Fellow Christian, when thou usest the Prayer taken out of

the

the Sermon on the Mount, take care to fix thy Mind ſo, that it may be the Prayer of thy Spirit and the Epitome of thy Converſation: The Favours we requeſt in it are the greateſt we can ask, and are the Fruits of a large Thirſt and an aſſiduous Vigilance; do not therefore only ask, but ſeek and knock too, that thy Soul may be ſeal'd with that (no counterfeit) *Arrhabon*, which will be a Key to the Kingdom of Heaven. Open therefore thy Soul; and if thou canſt not yet perceive what it is to be poor in Spirit, and pure in Heart, the Bounty of God ſhall give thee this Knowledge with the Gifts themſelves.

If the Clauſe concerning *Diſtributions* does not ſuit thy Circumſtances, thou may'ſt underſtand it of Spiritual Charity; or alter it thus: *Lift up my Thoughts from the Earth, and fix my Heart upon Heavenly Things.*

4.

4.

And now having endeavour'd to conduct thee safe thro' the Temptations of the Day, let me entreat thee in the Evening to look into thy self, and to consider what Company thou hast been in; what Time has been allotted for external Religious Duties: what Time for Industry in thy Human Calling, and to exact a strict Account of the Use of the Whole Day's Time. And do not pass thy Sentence according to some external Wariness, or Unwariness, but according to the Bias of thy Mind. Outward Wariness, without the Renovation of the Mind, signifies nothing: Let this be truly rectify'd, and 'tis morally impossible that a Man should be guilty of any imputable Degrees of Incircumspection. Be not over rash in judging of thy self, lest thou be found at last among that *Generation, who are pure in their*

own eyes, tho' *they are not cleans'd from their Filthineſs.* There are Three ſorts of unclean Men in the World: Some that are ſo unclean and wicked, that, tho' the Conſideration of the ſtate of their Souls has no dwelling in their Thoughts, yet cannot but know their own Uncleanneſs; theſe know it, but lay it not ſo truly to heart, as is neceſſary for their Purification. Others there are, who labour under Degrees of voluntary Uncleanneſs, which cannot be conſiſtent with a ſtate of Salvation, even according to the gracious Covenant of the Goſpel. But this is a Secret to them, becauſe they have not examin'd themſelves ſo carefully as they ought. Others again there are, who notwithſtanding ſtrict Catechizings of Conſcience, are unclean in certain Degrees in the Eyes of God, but not of God-Man, of the Conſcience under the Law,

Law, but not of Faith under the Gospel; which they know in general, and therefore ascribe Righteousness to their Maker, and Him only; but that cannot explain Particulars; so mysteriously deep is the Corruption of our Human Nature! This Uncleanness would exclude from Heaven, were it not for Christ's Death. But now it shall not exclude those that are truly humble & industrious to be at peace with God; for such are unclean in the Creator's sight, but not in the Mediator's. All of these always were and are still unclean, but the last alone daily become less so: They are all unclean, but not in the same degree, nor alike sensible of, nor affected to it: One neither repents of known nor secret Impurity; the other repents of known Impurity, but knows not as much as he might, were he very diligent in search; and therefore is

guilty of his secret Sins: But the other is not guilty of known or secret Uncleanness; for the known is savingly repented of, and the Secret is secret only because it can't be yet known by the Soul, altho' it searcheth daily and diligently. Whatever degree of Uncleanness is not owing to obstinate Self-negligence, is wash'd away by the Blood of Jesus, if there be but a general Repentance for them. Here then is encouragement for a Soul to labour to be as clean as it can; for then all secret Degrees of Uncleanness will be remitted for humble Deprecation, and wholly remov'd in another World. If we are of the first sort, we have the great Work of Repentance to begin; and yet 'tis much more difficult, after it has been begun, to be compleated: No Devotions are assign'd for them; for they, whilst such, will use none. If we are of

the ſecond, we muſt probe our Hearts with ſevere Cancinations of Conſcience, that we may know more of our ſelves, and loath and deſpiſe our ſelves more, as we deſerve. The Firſt Evening Office of Repentance for deliberate Sins may claſp with their caſe. If we are of the Third, we are wary Chriſtians; only let us be thankful, and be kept humble and watchful by our ſecret Faults, and it ſhall be well with us indeed.

5.

But tho' in the *Embryo* of Repentance, the Penitent may cloſe the Day with the Firſt Evening Office, yet ſomething more ſolemnly, if Life laſt, muſt be perform'd with ſpeed; for which purpoſe, there is a large diſtinct Penitential Office deſign'd. 'Till that is publiſh'd, I ſhall content my ſelf with this Addreſs to the Impenitent: Why will ye trample on Opportu-

nity, and fight with wonderful Mercy? Are ye ſtronger than God? Is his Hand ſhortned that he cannot puniſh, becauſe his Compaſſion has hitherto been prolong'd to you? Wherefore do ye ſpend your Money, for that which is not Bread, and your Labour for that which ſatisfies not? Encline your Ears and bow your necks to Chriſt, and your Souls ſhall live. Then there will be no need, as now, to skip from Attempt to Attempt; for the Grace of God compleated in the Soul will give ſatisfaction that wants no change, nor new uncertain Trials. O ſeek the Lord while he may be found; call upon him while he is near; forſake all your wicked Ways and unrighteous Thoughts; return unto the Lord, and he ſhall return unto you, for ſuch he will abundantly pardon; for his Thoughts are not as the Thoughts of Men, nor his Ways as

as our Ways; for as the Rain comes down and the Snow from the Clouds, and returns not thither, but watereth the Earth, and wakes it bud and bring forth, so that it gives Seed to the Sower, and *that Bread* to the Eater; so shall his Word *that* goes forth concerning a tender, contrite, lowly, hungry, relenting Soul; not return unto him void, but shall accomplish that Paradise of Graces, which was intended: Instead of a Curse, and that flaming Sword of a terrible Cherub within, [an horrible Expectation of Vengeance] there *shall* arise a prospect of an eternal Kingdom: Instead of the Thorns shall the Firr-tree come forth, and instead of Briars the Myrtle: Where Scepticism and Infidelity, where Doubts and Darkness had tyranniz'd before; Light and Alacrity Faith and Hope, Charity and Purity, shall banquet the Soul with Di-

vine Refreſhments. Be wiſe therefore, ye thoughtleſs; be chang'd, ye impenitent; let the time paſt ſuffice every one of you to have ſpoke, and thought, and underſtood, and acted as a Child: Why will ye die, O Children of Men, and not try to become the Children of God? How is it that ye can thus ſottiſhly be contented to hug Ruine, and to ſprawl in your Blood? Or can you conceive nothing beyond this ſtate? Nay, my Brethren, if God and a future Judgment be quite out of your Thoughts, or Damnation, tho' in your Thoughts, can't wake you, 'tis not for me to pretend to raiſe the Dead; you are paſt the help of the hands of Man, and therefore I ſurrender you into the hands of God, whoſe ways are unſearchable, and like the great Deep. He is the Lord of Poſſibility, and ſpans Eternity with a Glance. He of old ſaid, *Hoſts of Angels exiſt*; and be-

behold they *were*; *Let there be Light*, and there was Light; and who will ſay, *Come forth ye Dead*, at the ſignal Cataſtrophe of Time and Opportunity, and they ſhall ariſe. This ſame God of Might, let him but ſay to a hardned Soul, *Receive the original Senſations of a Soul, be alive once more, as holy Angels and Saints are alive*; and inſtead of a Temple in heaps, the Divine Spirit of the Man in leſs than three moments ſhall be rebuilt, and become a Palace fit for the Spirit to reſide in, and Angels to gaze on with wonder and delight. All this may be done, and at the laſt Gaſp too; and perhaps has been done for a Confeſſor of Chriſt, after he was forſook by Diſciples, when ridicul'd by Multitudes on a Croſs, and before the ſuppos'd Impoſture roſe from the dead; all this, I ſay, may be done for the firſt (ſtrictly ſpeaking) Diſciple of the Crucify'd Jeſus, and

may

may perhaps ſtill be done for ſome Perſons in peculiar Circumſtances, foreſeen only by God. But is this thy caſe? Is it likely to be ſuch? Haſt thou not the general Rule, *This do, and live*, before thee? and wilt thou preſume to deferr thy Repentance preſumptuouſly, relying on a Miracle of Grace, which is not certain to thee, tho' poſſible to God? What God may do for any daring Sinner who may read this, I know not; but this I know and dare affirm, That, ſetting aſide miraculous Changes of Soul; Abuſe of Opportunity, continu'd to a dying Hour, is ſowing the Wind, and will reap the Whirlwind of the everlaſting Vengeance of the Almighty.

6.

And now, true and faithful Diſciples of Chriſt, thoſe little ones whom Angels honour, Devils envy, and a perverſe Generation oppoſes and derides, I cannot conclude till I have ſaid, I gratulate your Souls, thoſe *Edens* of God; yea, from my Heart I gratulate

tulate their Converſion, their Paſſage from Darkneſs and Bondage, to the marvellous Light and Liberty of the Sons of God: And do ye gratulate and emulate each others Vertues: Be courteous to all Men; excel your ſelves, and conſort much together; unite your Love and Force, againſt united Malice, Dangers, and Temptations: Be patient and watchful, if it be poſſible, allowing the Polity of Darkneſs no advantage by thoughtleſsneſs, or immoderate thoughts of your ſelves, or contempt of others: Let no Terror, no Flattery, cauſe you to do that which will diſturb your Peace, and grieve that great Spirit, whoſe ſelect Veſſels ye are. Remember the Promiſes of God are not *Yea* and *Nay*. Quit your ſelves Manfully in the Day of Battel; die Conquerors, and enter into your Great Maſters's Joy, when he ſhall come in his Fathers, and the Glory of his Holy Angels.

And ſince he is the Author of all Reconciliation, Aſſiance, Perſeverance, and Plerophory in Man; ſince by no other Name loſt Man is become capable of Salvation; ſince without him no Deſign can proſper, I commit you, with my ſelf, to his Conduct, and my poor

Endea-

Endeavour to promote Souls to his Acceptance and Bleſſing.

In him let us truſt; to him with bo-ly Triumph of Soul aſcribe we: O let us be glad and rejoice, and give Honour unto him, and ſay, Thou art worthy, O Lord, to receive Glory, and Honour and Power; for thou haſt created all things; and for thy pleaſure they are and were created: Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength and Honour, and Glory, and Bleſſing. For thou waſt ſlain, and haſt redeemed us unto God, by thy Blood, out of every Kindred, and Tongue, and People, and Nation.

Bleſſing, Honour, Glory, and Power be unto him that ſitteth on the Throne and to the Lamb for ever and ever.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now and ever ſhall be, World without end. Amen.

FINIS.